THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840.]

"*Adam fell that men might be; and men are, that they might have joy.*"—Book of Mormon, II Nephi, 2: 25.

No. 3, Vol. LXVIII. Thursday, January 18, 1906. Price One Penny.

JOSEPH SMITH'S DOCTRINE OF PERFECTION.

BY PROFESSOR JOSHUA H. PAUL, PRESIDENT OF THE LATTER-DAY SAINTS' UNIVERSITY, SALT LAKE CITY, UTAH.

"Be ye therefore perfect" (Matt. v: 48). This passage has been for generations a stumbling block among Christians—a veritable rock of offense to Christian faith. How is it possible for man to be perfect? Does not Christ Himself tell us that "there is none good but one, that is God"? And the Scriptures abound in passages which prove that "there is none that doeth good, no not one," that man is a fallen being, that in his flesh dwelleth no good thing, and that he is as prone to do evil as sparks are to fly upward? The monkish life and the asceticism of the dark ages, with whatever of the same spirit that still remains in the religious thought and practice of our day, show clearly how completely the Christian world is imbued with this two-fold thought: the utter sinfulness and hopeless imperfection of man and the absolute and unapproachable perfection of God. But listen to a prophet's voice: "As man is, God once was. As God is, man may be"—Lorenzo Snow's paraphrase of Joseph Smith's saying: "God Himself was once as we are now."

This teaching of Joseph Smith, though it was met with infinite contempt, ridicule, and execration from the Christian world, who regarded it not only as untrue, but even as blasphemous, may nevertheless be regarded as one of his best inspirations. It conveys one of the greatest truths, namely, that progress according to divine law is what is really meant by perfection. Years

ago I heard an Elder of the Church explain that the child is, or may be, perfect in its sphere. I now perceive that perfection is relative, not absolute. When the child solves the example, "two plus two makes four," this solution is perfection; that is to say, the work is perfect according to the circumstances of the child. Not that the child is a perfect mathematician; such an attainment will be the work of a life-time—of an eternity. And it may be that absolute perfection in this or any other line of human endeavor will be delayed for age after age of unending progress. And yet the child is perfect. When the disciples of our Lord contended among themselves as to who should be the greatest in the kingdom of heaven, Christ called unto Him a little child and set him in their midst, saying, "Take heed that ye despise not one of these little ones." He instructed them further that the child is really the type of those who shall enter the kingdom. Here, then, is a new ideal, a new standard of perfection; not that of the fully developed, completely finished man or woman, but that of immaturity and innocent childhood. What makes the child the type of all perfection and power and goodness? Is it not its latent capabilities, its capacity for growth, its tendency and its ability to become "as God now is"? And is this not the meaning both of Christ's great saying and of the modern prophet's teaching? The perfect man is not the one, if any such there be, who has arrived at perfection, but he who is becoming perfect through growth according to divine law and order. Perfection means harmonious development, eternal progress, infinite unfolding and growth. Man is God in embryo.

Under this interpretation, life acquires a new interest and worth. Life is interesting *because* it is imperfect, because it is developing and progressing. The worth of life lies in the endeavor, through self-effort to attain the ideal, to realize that perfection which is the dream of youth, the fruitless pursuit of manhood, and still remains the faith and the glory of old age. Apart from growth, life has little worth. We came here, Joseph tells us, to gain an experience. Our perfection consists in the direction in which we are going, rather than in the distance which we have already gone toward perfection. Harmonious development according to divine law, after the pattern of Christ Jesus, is what in the human sense, we mean by perfection. For if we take man as he is, and fail to observe what he is coming to be, what he may be and will be if he has this hope and assurance of eternal life, we shall find him a poor and pitiful creature. He is capable of a few sundry virtues on a retail scale, but judged in the light of heaven's perfect law, he is very frail and weak. But judged according to the promises of God, that whatsoever a man seeks he shall find, whatsoever he sows he shall reap, we perceive that he is truly the child of God, and, like his Eternal Father, he is capable of eternal progression. This does not say that man *must* eternally improve, but only that he may do so. And if it be said finally against this doctrine of the modern prophet that it would prove, if true, that God himself is eternally progressive, that heaven itself is not a place of rest, then, but of endeavor, we have no objection. What the doctrine implies as to the hereafter, however, is a matter of inference, and does not greatly concern us here. Nevertheless, we do make bold to say that we have no aptitude for conceiving of heaven as essentially different from earth in this respect. We have no doubt whatever that work

will be as characteristic of the hereafter as it is of the present. We have reason to believe that even physical nature is unlimited in its operations, while spiritual nature seems to be unquestionably so. Knowledge seems inexhaustible, and future earthly and heavenly generations will continue to make discoveries of which we now have not the slightest conception. In fact, there is no such difference between earth and heaven, between spiritual and temporal, as the Christian world has taught. Earth is typical of heaven. All the parables of our Lord are earthly stories with heavenly meanings. We are not preparing to enter upon eternity, we have already entered. Our heaven will consist in what we make it. As revealed anew by Joseph Smith, the Gospel is complete living, symmetrical development, and the harmonious unfolding of all the human faculties and impulses. It is, in short, the whole of the divine nature in action. And when the human being is fully in action according to the divine law, he is completely fulfilling that great commandment: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

SKETCHES OF MISSIONARY LIFE.

BY BISHOP EDWIN F. PARRY, RECENTLY OF THE PRESIDENCY OF THE EUROPEAN MISSION.

(*Continued from page 23.*)

It is remarkable how the Lord raises up friends to His servants while they are engaged in the ministry. In whatever part of the world they may labor, the Latter-day Saint missionaries meet with those who befriend them in a most unexpected manner. People that become thus friendly are sometimes those who are earnestly seeking the truth and are interested in the Gospel message, at other times they do not accept the Gospel, but continue to remain friendly with the Elders, and go to considerable trouble and expense, and at times even risk their lives, to assist and defend them. To do this it often requires not only considerable physical courage but moral courage as well, owing to the unpopularity of the "Mormon" missionaries and their doctrines. The only way to account for the friendship shown by such persons is to acknowledge that the Lord has wrought upon their hearts to assist His servants who are dependent upon Him for support.

Upon one occasion when the Prophet Joseph Smith was arrested upon a trumped up charge, a lawyer was influenced to defend him in court through hearing a mysterious, audible voice commanding him to do so.

The writer remembers meeting a gentleman in England who had made it a practice of defending the doctrines taught by the Latter-day Saints, and of assisting the Elders whenever he met them. He carried a well-worn "Ready Reference" with him, and was well posted on our doctrines. His business took him to various parts of the country, and in his travels he would occasionally meet our missionaries, attend the services, and sometimes hire meeting halls for them.

Many times have missionaries received contributions of money from persons who have attended their meetings, and that too without the slightest hint that they were in need of means. Frequently the Elders have also been en-

couraged and defended by unknown persons upon occasions were men have sought to oppose them or disturb their meetings. The writer recalls two instances that came under his observation where such was the case. At one time after holding a conference, an individual arose at the close of the meeting and tried to get the attention of the people while he denounced the utterances of the speakers as false doctrine. He only said a few words, when a stranger to the missionaries spoke up and defended their teachings, and at once silenced their opposer, who thereupon left the building. At another time an out-door meeting was being held. A fairly large number of people were listening very attentively and appeared to be much interested; but when the speaker was about to close, and made mention of the Prophet Joseph Smith, there were some slight interruptions; but the meeting was dismissed without any serious disturbances, although it appeared that some of the men present were anxious to refute some of the statements made regarding the restoration of the Gospel through the latter-day Prophet. However, immediately upon the dismissal of the meeting and before the gathered throng had time to disperse, a gentleman stepped forward to the centre of the group where the other speakers had taken their stand and bore testimony to the truths proclaimed at that meeting and to the truths of "Mormonism" generally. The stranger, whose identity was never learned, was a forcible speaker, and held the audience for a considerable length of time, although most of those present had been standing there nearly an hour before he began to speak.

Missionaries have often been entertained and fed by strangers who have befriended them. In nearly every community where missionaries have taken up their labors they find those who will entertain them, and who seem to take great pleasure in doing so. In cases where the missionaries have been in need of means these friends have often been led to supply them without any request for such assistance being made. The following narrative written by Elder W. W. Cluff, and published in the *Improvement Era*, describes an instance of this character:

"In the year 1866, Elder Joseph F. Smith, Franklin W. Young, and myself had been traveling as missionaries on the island of Hawaii, laboring about ten months in the Helo and Koohala conferences on the north and east side of the island. A conference of all the Elders laboring in that mission was called to meet on the island of Lanai. It required five dollars each to pay our fare from our field of labor to the place of conference. In starting from Helo and traveling by land to Upolu, a distance of about one hundred and fifty miles, we would visit about ten branches of the Church. At each of these we held meetings and reminded the Saints that we were on our way to conference, and that we required so much money to pay our passage across the channel to Lanai. Money among the natives was scarce and difficult to get. When we left Waipio, the last and largest branch on the way, we had only received seventy-five cents in money and five or six goat skins, worth twelve and a half cents each. While it looked very discouraging, we had faith that by doing all we could the Lord would open the way for us to attend the conference with our brethren.

"On leaving Wimea, fifty miles from Upolu, where we would embark on

the vessel, the road forked, one going north and one going west. About three miles west on the road, a family of Saints lived; with this family we had left some of our books and clothes, and to go that way would take us three miles out of our way. I being considered the best walker, it was decided that I should go that way and the brethren continue on the direct route.

"I had not proceeded more than a mile when I found a man's coat lying in the middle of the road; picking it up I found a money purse in one of the pockets, containing some papers and three five dollar gold pieces. Being just the amount we needed and finding them as I did, the first impression was that it was a godsend. There being no one in sight, I started across the country to intercept the brethren, thinking I would bury the coat with all it contained except the money, in a deep ravine, and cover it over with lava rock. I had not gone fifty yards when another thought suggested itself, and I asked myself the questions: Do you really think the finding of the coat was a godsend? Could it not be a temptation? It certainly belonged to some person to whom the papers might be valuable. With these thoughts and reflections, and that the Lord would not bestow a blessing at the expense of another of His children, my conscience smote me, and, still seeing no one in sight, I turned back to the road and proceeded to the house where our things were left. Only the woman was at home; to her I related the finding of the coat, and taking out the pocket book, showed her the money and papers which proved to be of great value to the owner, a white man who lived about fifty miles east, and of whose hospitality we had a number of times partaken. As a guard against the woman keeping the money, I let her see me take a memorandum of the money and papers, and also told her I would write to the owner. On overtaking the brethren, I told them about finding the coat and the fifteen dollars we needed to pay our passage, and asked them if they did not think it a Godsend; they replied that it really looked like it.

"'I thought so, too, at first, but on my second thought I feared it might be a temptation, in our straitened circumstances,' I replied.

"'True, it is not the way the Lord would come to our aid,' they said.

"On explaining what I did with the coat and contents, they expressed great pleasure and satisfaction, approving heartily my actions. That night we stopped with a white man by the name of Lincoln who had married a native woman who was a member of the Church. We had stopped there a number of times before. Mr. Lincoln had always made us welcome.

"The next morning we bade the family good-bye, and started on our journey, our host following us out of the house, saying: 'If you are going to your conference on Lanai, you will want money to pay your fares. Here is five dollars for each of you, if you will accept it.' We did accept it with heartfelt thanks both to Mr. Lincoln and to our Father in Heaven, believing He had put it into his heart to give us just the amount of money we required. In proceeding on our way, we all felt and acknowledged that this was a godsend, as Mr. Lincoln and his family had never before given us money, and during our stay this time not a word had been said about our needing money to pay our passage to Lanai. We recognized that the Lord had really heard and answered our prayers."

[TO BE CONTINUED.]

"APOSTOLIC CHRISTIANITY."

BY ELDER S. GROVER RICH, OF THE SCOTTISH CONFERENCE.

THE *Christian Echo*, "a monthly paper, pleading for New Testament faith and practice," published in Glasgow, prints, in a recent number, an article on Apostolic Christianity, from which the following selection is taken:

"By Apostolic Christianity is meant that system of religion, including matters of both belief and practice, which, in pristine beauty and completeness was given by Jesus, through His Apostles.

"It is now nineteen centuries since that great communication was made unto men, and in the period which has thus passed, there has been, amongst believers in the Lord Jesus, no small departure from the faith as originally delivered. The existence to-day of numerous and mutually hostile sects and parties, is convincing evidence as to the fact. A great calamity has thus overtaken Christianity, causing corruption in its doctrines and disunion amongst its professors, and exercising a far-reaching evil influence, both upon the Church and upon the world. It has greatly hindered the conversion of sinners; it has retarded the progress of the Church in the knowledge of the Lord Jesus; it has weakened the faith in the presence of attack from the scoffer and the sceptic. Besides being thus productive of evil, departure such as this, is, in principle, disloyal towards Jesus and incompatible with the due honoring of His authority. It is, therefore, emphatically affirmed by the advocates of Apostolic Christianity, that a corrective and remedy for this condition of things is required, and that such is only to be found in reverting to that rule of faith and practice which Christ approved and His Apostles established. In this alone lies any hope there may be of the genuine union of all who believe in Jesus, of the conversion of the world at large, and of the overthrow of infidelity."

The foregoing is in many respects interesting to the Latter-day Saints. It pleases us to see that the scales of darkness are falling from the eyes of some Christians, and that they are really coming to realize that, as our friend puts it: "A great calamity has overtaken Christianity." Joseph Smith made a similar announcement to the world seventy-five years ago, and yet he was called an impostor, and foully murdered for his presumptuousness. To-day the same statement receives publication in a Christian paper which "is pleading for a return to the New Testament Faith and Practice."

The facts of the apostacy as presented are true enough, but as there is only one way to enter the straight gate and narrow way, so also there is one way to return to the Gospel of Jesus Christ, and that is in the manner pointed out by the Savior Himself, or in other words, by complying with the Gospel as it was restored to the Prophet Joseph Smith.

The article further gives what the writer thinks are the principles of this Apostolic Christianity; but it is simply an attempt by men who realize that there has been a departure from the faith, to reconstruct and rebuild by their own puny efforts, that which came from God. It might be thought that such men would be delighted to hear of the restoration to earth of the Priesthood

and the Gospel of our Savior; but it is not so. By such individuals the doctrines of the Latter-day Saints are treated with contempt. It is only another case where God's ways are not man's ways. The Jews were looking for a king and deliverer, but when He came His message was rejected and He Himself was put to death. Men to-day see the necessity for a return to New Testament doctrines, but they reject and ridicule a message from the Lord's chosen servant because he was a humble farmer youth. They prefer, as did the people of Jeremiah's time, to forsake the true and living waters which have been committed to them by God's prophet, and to hew out for themselves broken cisterns which hold no water.

THE PUZZLES OF UNBELIEF.

THE theory that the whole Bible is a mere collection of legends, that it represents the inventions of rogues or the dreams of fools, is held with easy assurance by some simple people. But on any theory as to the truth or falsehood of the Bible, its historic force, its results in civilization, remain unaffected. It is still the most wonderful and influential form of literature the human race knows.

If we accept the hypothesis that there is no reliable history behind it, that there are Psalms and no Psalmist, laws but no law-giver, prophecies but no prophet, evangelists but no evangel, the wonder of the Bible is not lessened. It is almost infinitely increased. Fact or fraud, history or dream, the book exists. It has done a certain work in the world. It may be tried as the "Iliad" is tried, or the historical writings of Thucydides or of Tacitus—by purely literary tests. And when we have agreed that David, or Christ, or Paul never existed, that the events recorded in the Bible did not actually happen, yet some explanation must be given of the book.

Suppose it were discovered beyond doubt that Shakespeare never existed; his plays are forgeries; the grave at Stratford-on-Avon is empty. Still "Hamlet" and "Macbeth," the "Midsummer Night's Dream," and "The Tempest" exist. It takes a Shakespeare to invent a Shakespeare. A man who, not having Shakespeare's brain, yet borrowed his name and wrote his plays, would be a more astonishing phenomenon than Shakespeare himself. And it takes a Christ to invent a Christ.

To ask us to believe that some nameless and forgotten imposter invented the character and story of Jesus Christ, preached the Sermon on the Mount for Him, imagined all His parables, forged His ethics, conceived in His name the parable of the Prodigal Son and of the Good Samaritan, and yet was himself throughout the whole process a conscious and conscienceless impostor—this is the wildest flight of mere unreason.

And the fraud of this nameless cheat, we must believe, has created the Christian religion. What a stupendous genius such an impostor must have been.—W. H. FITCHETT.

WORK is wholesome, and there is plenty of it for every one; it keeps us from ennui and mischief, is good for health and spirits, and gives us a sense of power and independence better than money and fashion.—LOUISA ALCOTT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 18, 1906.

EDITORIAL

"MORMON" PREACHERS BUILD A CHURCH.

A RECENT number of the *Elders' Journal* contains a neat cut of the Latter-day Saints' church at Jacksonville, Florida, U.S.A. It is stated that the building was erected by the donations of the Saints and the direct labors of six missionary Elders. The *Journal* says, "They (the Elders) pulled off their preachers' clothes, put on overalls and jumpers, and did every bit of the carpenter work, even to building the pulpit and painting the building inside and out. It was a sermon to the people of Jacksonville that many of them never tire of talking about—to see preachers of the Gospel of the Lord Jesus Christ handle the saw and the hammer, and build a church from the ground to the steeple—it was something that opened their eyes."

It is time that eyes were opened. It is time that the world should know the true nature of the Gospel of Jesus Christ, and that the preaching of that Gospel is not the exclusive prerogative of a specially trained, paid ministry, who can do nothing else. Carpenters, when called by divine authority, may preach it. Blacksmiths, farmers, shop-keepers, fishers, bankers—all may preach it, and ofttimes preach it more forcibly than those whose lives have not come in touch with the life around them, but have been trained in a bookish atmosphere of supposed piety.

In reality, no particular work is more sacred than another, as long as that work is needful and good. In the economy of God, all necessary work is holy. The Gospel is not a thing apart from the life and work of the world, but it is a vitalizing force that ought to permeate and to glorify every activity of life. It is something that ought to be distributed to every man, women, and child, and prove the source from which to draw power and life and light for daily needs.

This life is a school. The scholar who confines his studies to one branch does not attain to the full and rounded development that comes from a more varied course. The life-long preacher may learn how to preach, but that is merely a small part of the curriculum. To talk only, is but one side of the complete circle of life. The Latter-day Saint Elder has some active vocation. Then a knowledge of the Gospel and how to explain it is added to him. A "Mormon" may be a preacher, and still be a carpenter; he may be a preacher,

and still be a mason, or a clerk, or a worker in the coal pit. In this way the education which the preacher gets, is also received by the individual members of the Church, and therefore the whole body gets the benefit. In this way the ministry is not limited to a classified few. Practically, every adult male member of the Church of Jesus Christ of Latter-day Saints bears a portion of the Priesthood, conferred upon him by the authority of God through His divinely chosen servants.

What the world needs are religious teachers who are closer in touch with the life and labor of daily affairs. In this respect the Latter-day Saint Elders are setting a worthy example; and are they not also themselves following the example of the Great Master who before He began His ministry of the word served His apprenticeship at the carpenter's bench?

STUDY TO BE QUIET.

"The great energies of nature are noiseless. Titans travel in woolen slippers. The stars go whirling across the floor of the sky with less rattle than a child's cart across the floor of the nursery. It is not the brawling thunder that splits the oak, but a silent flash of light. Eyes are more eloquent than lips; thought is more powerful than talk; the heart is a mightier engine than the tongue—Study to be quiet."

The foregoing quotation is credited to Howard Duffield, and is full of thought and meaning. That part of the "great energies of nature" which we know as the operations of the Spirit of God is also one of sereneness and peace, and not attended with noise or contention. Loud prayers, boisterous singing, shouting and excitement are usually so much noise—discordant notes, not in harmony with the soft and sweet music of the Spirit of the Lord.

Study to be quiet. Noise is neither force nor energy. In speaking, cultivate the modulated tone, and make the volume of voice to the needs of the occasion. It is sheer waste to use as much lung power in common conversation as when speaking to a large congregation; besides, a large, loud voice in a small room is not pleasant to the ear of the listener. Do not shout with undue force when laughing. The Lord has told us to do our duties "with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin."

Quietness and clearness, gentleness and force, both in words and actions are not incompatible, and they are marks of true culture in men and women. Study to be quiet is good advice to the Elder in his contact with the world; it is good advice to all Latter-day Saints, both young and old, for to all the world they ought to be examples of the refinement and graces that come through the operations of the Spirit of the Lord.

N. A.

The competition for the prizes offered for new subscribers closes February 1st. All names should be sent in to those who have charge on or before that date. Many new subscribers are already being received at this office, and we hope a large increase will be shown when the lists are all in.

Releases.—The following Elders are honorably released to return home

February 1, 1906, per s.s. *Cymric*: David Andrew, Thomas C. Peirce, David H. Candland, Birmingham conference; Horace T. Godfrey, Bristol; Joseph L. Bown, Calvin W. Richards, Leeds; Isaac A. Smoot, Manchester; Joseph Rawson, Levi J. Hawkley, Nottingham.

FROM THE MISSION FIELD.

Baptisms at Hucknall-Torkard.—Elder Luther S. Foss writes from Hucknall-Torkard, Nottingham conference:

"Just a few lines to let you know of the good times we are having at Hucknall-Torkard. Our meetings are well attended, and the people are learning that there is another side to 'Mormonism' besides the one that is so often represented by those who do not know us.

"On the 28th of December, 1905, we baptized five persons. The ordinance was performed by myself in the Mansfield public baths.

"The prospects are bright, and we feel quite encouraged at the way the people are investigating the Gospel."

District Meeting at Watford.—Three very interesting meetings were held in the Co-operative Hall, Watford, by the Saints and friends of the Watford district, London conference, Sunday, January 14, 1906.

Some opposition developed in the afternoon meeting, when a concerted but unsuccessful effort was made by opposers to break up the services, the result, as usual, rebounding to the good of the "cause" by increasing the attendance at the evening meeting, when many investigators were present and expressed their disapproval of the tactics indulged in by those opposing in the afternoon.

A splendid spirit prevailed, and many honest souls expressed a desire to hear further regarding the Elders' message.

An Interesting Comparison.—The following interesting letter written from Aleppo, Turkey, on December 19th, 1905, by President J. Wilford Booth, has been received by President Grant, and is herewith presented to the readers of the STAR:

"We are pleased to report our safe arrival at this city. It has been a remarkable journey for us—not so much for the number of miles covered as for the many interesting places we have visited. A run of a few weeks to visit the Saints in Europe, leaving Liverpool, then London, Paris, Bern, Vienna, Berlin, Copenhagen, Stockholm, Christiania, Glasgow, Belfast, and back to Liverpool would make a circle almost as large as the one we have circumscribed, but the difference in the mode of travel in the two trips makes our story a little longer than that of your lightning speed trips around the continent.

"We had the advantage of you in some respects also. For example, when a gigantic mountain would cross your way you would usually be dragged through dark and smoky tunnels with scarcely time to survey even the rock work of the walls, but we had the pleasure of climbing, often on foot, the rugged heights in the open sunlight of a clear summer day, when sparkling drops of cool rivulets would trickle over cliffs and fern-clad banks, making a mocking counterfeit of the streams of perspiration gushing down our crimson

cheeks and sun blistered noses; and then at night while you were slapping your own ears to get revenge on a poor, hungry mosquito, we could lie down near the banks of a giant snow drift till three o'clock in the morning, when the canyon wind would fan our faces with a coolness that equalled November gales. You, with the monotonous roar of the train, would be rushed through the fields and forests of Germany with only half a glance at the landscape, while we could sit and gaze for twelve hours a day from our saddles at the scenes and sights that seemed so loath to pass us by. Your bridges lead across the common streams of the Thames, the Rhine, and the Elbe; ours over the Nile, the Jordan, and the Orontes. Your boat would plow the cold foam of Cattegat, or Skager Rack, but our oars splashed in the sea of seas—the ever thermal waves of Galilee. You had the Alps, but we the Mount of Olives; you the metropolis of the world, we the Holy City of which so many love to sing. Your trips, perhaps, have been a thousand times more beneficial to our fellowmen, but somehow I feel quite satisfied, even with all our far away trials and difficulties. We thank the Lord for His safe keeping."

A CHARMED LIFE.

THE EXPERIENCES OF A YOUNG LATTER-DAY SAINT WITH THE MOBS OF MISSOURI.

THE recent death of Patriarch Benjamin F. Johnson in Mesa, Ariz, recalls to the writer an episode of the persecutions of the Latter-day Saints in Missouri in 1838, in which the deceased was a prominent actor; also, of a lady greatly beloved by all who knew her who has also passed to that better clime.

Mr. Johnson, then a young man of twenty years, had been taken prisoner by the ruffian horde styled an army, commanded by General Clark, and for eight days kept under guard at a camp fire in weather intensely cold with no shelter from the piercing winds by day or night; no bed except a few boughs between his body and the snow, which was more than a foot in depth; no covering of any kind, and his only resource against freezing at night a constant replenishing of the camp fire, making sleep almost impossible. In addition to all this, he was denied any food, and was only kept from starvation by the pity of the negro cook, who stealthily gave him scraps left from meals when he could do so unobserved.

The wretch who at Haun's Mill slew an old revolutionary soldier was in the camp carrying the corn-cutter with which he had murdered the old man, and which was still dyed with his blood. Day after day he threatened Johnson's life with it, saying he would get more "Mormon" blood upon it when he got ready, and others of the mob frequently told him, "We'll kill you to-morrow, sure, and in a way to make you yell right smart."

While sitting upon a log one day a brute came to him with rifle in hand, saying, "You give up Mormonism right now, or I'll shoot you." Receiving a decisive refusal, he exclaimed with fearful oaths, "I'll send you to hell right now," took deliberate aim not ten feet distant and pulled the trigger. No explosion occurred, and he cursed fearfully, saying he had used the gun for twenty years and it had never before missed fire. He examined the lock, put in fresh priming and again essayed to shoot Johnson, but without effect, and

a third time with the same result. A bystander told him to fix up his gun a little, and then, said he, "You can kill the cuss all right." "Yes," said the would-be murderer, "I'll put in a fresh load." He did so and again tried to kill Johnson. This time the gun burst and killed the wretch upon the spot, and a by-stander was heard to say, "You'd better not try to kill that man." And thus, day after day, Johnson was continually threatened with death.

But help was coming, and that by the compassion of a young girl, who visited every family in the "Mormon" settlement not many miles away and persuaded men and women to meet at the log school-house and pray for his release. They did so, and that night, next day, and the following night they kept unceasing in prayer. As one ceased praying another began, and then another and another. Some went home to breakfast, dinner or supper, and returned again to pray for the release of their brother.

At length this unceasing prayer was answered. About midnight of the second night the general in command caused Johnson to be brought to his tent, and said to him: "Johnson, I have had all I could do to save your life until now, but I can't save you from death any longer. The men swear they will kill you to-morrow. Give up your Mormonism and I will adopt you as my son—I have none—I am wealthy, and you shall inherit all I have, and your life will be saved."

Johnson said his religion was more to him than his life, and he would sooner die. Finding argument could not alter the young man's decision, the general said, "Well, all I can do is to turn you loose in the woods, and for you to escape if you can." He ordered a soldier to conduct Johnson to a deserted "Mormon" log house about half a mile from camp, leave him there and return, which he did, and the young man was free. But what a freedom—in snow two feet deep, no blanket, no arms to kill game or for self defense and no food except about two quarts of parched corn.

And he must make his way for miles—for days. He could not go to the "Mormon" village nearest at hand, as he would be sought for there, be retaken and murdered. And so he plodded through the woods, half starved and frozen, having to wade sloughs and brooks filled with snow or ice, and no chance to dry his frozen garments and limbs. He finally reached a house, but could not remain, as he found his foes were hunting the whole country for him. But here he obtained an old quilt, two or three "pones" of corn bread, a flint and steel to make a fire with, and with another man started on his weary journey that night to reach Fort Leavenworth, about two hundred miles distant. And this refuge, after days of fearful privation, they at last gained, being hospitably received and cared for.

And who was the Angel of Mercy in human form—a young girl in her teens—who gained his release and saved his life through the prayers of the Saints?" It was Sister Eliza R. Snow, his intimate friend.

In closing this sketch I will say I have read the foregoing in Father Johnson's journal, and have also heard it from his own lips, and have thought it well for the rising generation, born and living in peace and comfort, to know something of what their fathers and mothers have had to endure for the Gospel's sake.—Jane H. Martineau, in *Deseret News*.

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

THE ART OF QUESTIONING.

It is hardly to be expected that all our Sunday school class teachers should be proficient in the art of teaching, and therefore a few suggestions on methods ought to be helpful to them. Teaching is an art, and can be acquired only by careful thought and study. The position of teacher is certainly one of great importance, as it gives one an opportunity for doing much good.

One of the principle features of a lesson recitation is the questioning of the class by the teacher, and if this is done skilfully, it is one of the best methods of fastening the points to be learned on the memory.

As a general rule the teacher should not limit his questions to those who raise their hands. Hand raising in reply to lesson questioning is not necessary, but the teacher should call on any one in the class to answer. It will be seen that if those only who raise their hands are asked for replies, there is a temptation for many not to prepare their lessons, as they may escape reciting by failing to raise the hand. On the other hand, if any and all are expected to respond when questioned by the teacher, they will more likely be prepared, and also be attentive to what is going on.

The teacher, however, should be wise. Timid or inexperienced members should be asked easy questions—those which it is pretty certain they can answer. In this way such class members grow in confidence. Questions should be asked to be answered, and not for the purpose of "catching" somebody unawares. Sometimes a subject can be developed by a series of carefully graded questions. Ofttimes a person says "I don't know," to an abrupt question, when by a few careful ones the fact that he does know may be developed. Success in questioning, it will be seen, can only be assured when the teacher has the lesson well in hand, when he knows what he wants to accomplish, and has a general outline of the manner in which he is going to do it.

Lesson for January 28, 1906.

3. The Witness or Testator.

1. The Trinity. Matt. 3: 16, 17; Mark 1: 9-11; Luke 3: 21, 22; Alma 11: 44; III Nephi 11: 32, 35, 36; Mormon 7: 7; Ether 5: 4; Doc. and Cov. 20: 28.
2. Spirit of Prophecy. Numbers 11: 26; I Samuel 10: 10; Luke 2: 26; I Cor. 12: 13; II Peter 1: 21; Rev. 19: 10; Alma 7: 13; 8: 24; 23: 6; Doc. and Cov. 8: 2, 3; 20: 26, 27; 34: 10; 68: 4; 131: 5.
3. Gifts of the Holy Spirit. Acts 2: 4; 19: 6; I Cor. 12: 4-11; Moroni 10: 4-19; Doc. and Cov. 46: 7-32.
4. The Spirit gives instruction to men. Nehemiah 9: 20; John 14: 26; Acts 8: 29; 13: 2-4; I Nephi 4: 11-13; II Nephi 32: 5; Jacob 4: 13; IV Nephi 1: 48; Moroni 8: 7-9; 10: 4:7; Doc. and Cov. 18: 18; 84: 46; 136: 33.
5. Organizing Power. Genesis 1: 2; Job 26: 13; 33: 4; Psalms 104: 30; Doc. and Cov. 29: 30, 31; 33: 16.

THE "MORMONS" AS A VISITOR SAW THEM.

Mr. J. M. Studebaker, a member of the firm of Studebaker Brothers, of South Bend, Indiana, one of the largest wagon manufacturers in America, recently visited Salt Lake City. He wrote to his home paper, the *South Bend Times*, an account of what he saw. We make the following extracts from his letter:

"This is conference week, and I was invited by a 'Mormon' Bishop to attend their service on Sunday. I went and saw a sight that can be seen nowhere outside of Salt Lake City. The meeting was held in their great Tabernacle. There was said to be thirteen thousand people inside that Church, and fully five thousand outside who could not get in. I was honored with a seat among the presidents of the stakes. The sight of that vast assemblage of one faith I shall never forget. In front of me were the dignitaries and pillars of the Church, at least one hundred men, largely gray-haired men, with an appearance of dignity, honesty, and ability. After a prayer by one of the old patriarchs, their leader and president, Joseph F. Smith, announced the hymn to be sung. Its title was 'True to the Faith,' composed by the leader of the choir, and I want to say to you that for the first time in my life that song brought tears to my eyes. An organ that comes as near the human voice as can be, with six hundred trained voices in the choir, sent forth over this great audience music that made me feel as though I had wings to carry me to heaven. I never attended church anywhere where the service was more impressive, or where more attention was given to the speaker: and what was said could not be justly criticised by Jew or Gentile. Their president, Honorable Joseph F. Smith, made the closing remarks of the conference. They were beautifully expressed. He told them to offer up their earnest prayers to God for strength and guidance in their duties to their families, themselves, their God, and the Church. I will say that a more devoted and loyal people to their Church I have never seen.

"We do a large business in this country. We employ fifty to sixty salesmen, nearly all members of the 'Mormon' Church. At our annual banquet given last Saturday night to our traveling men by our worthy manager, who is himself a Catholic, he called on all these men for a speech. They responded promptly, and in the many banquets that I have attended of a similiar character, I never heard better or more appropriate remarks. One of their number, a Bishop for twenty years, and a son of one of the early Apostles whom I knew very well, but who is now dead, made a splendid talk to young men. He talked interestingly of their duties in life, that their motives should be those of purity, with a Christian spirit constantly uppermost in their minds. He enjoined upon his associates and co-workers to be loyal to their cause, loyal to their employers, and to have for their watchword honesty and honesty of purpose. I can only say that it is most unfortunate for the future welfare of Salt Lake that there does not exist a more charitable and brotherly feeling among the Gentiles towards the leaders of the 'Mormon' Church in Salt Lake, in their political matters.

"In conclusion I thought the following might be of interest to the wives and

mothers at home. One of the early Bishops, now eighty years old, was, years ago, agent for the sale of our wagons. He was as straight a man in business as I ever dealt with. He had four wives. In my visit with him yesterday he told me he had by these four wives forty-four children and one hundred and twenty-five grandchildren, greatgrandchildren not counted, with not a deaf, blind, cripple, or imbecile in the lot. All were healthy and well educated, and some are in high positions. One in San Francisco is a noted portrait painter. Not one followed in his father's footsteps as to wives. None has more than one wife. This old patriarch's eyes flashed if attempt was made to ridicule or say anything against the polygamy of early days. I think he said three of his wives were dead. He said of them: 'God knows I loved them all, and they were happy. Can our persecutors with one lawful wife say as much?' I leave you to judge, Mr. Editor, what is the answer."

THE EVOLUTION THEORY DISPUTED.

The Rev. J. J. Taylor, President of the Georgetown College, U.S.A., writes as follows regarding the evolution theory:—

"Evolution as a theory is contrary to observed facts. In every step of the advance the missing link is the unattainable desideratum.

"Evolution as a theory controverts the known facts of science: (1) As to the origin of life. All observations, research, and experiment have utterly failed to discover or produce a case of life from death. And yet the evolutionist asks us to believe that out of the arid and lifeless lump engendered by the waning heat in the molten mass of fire-mist there came a form of life that vivified the whole organic kingdom and developed into the noblest forms of intelligence. (2) As to the origin of species. In all the realm of organic nature every fact known to science attests the permanency of nature's laws, and every seed, whether of plant or tree, bird or beast, or other living things, brings forth after its kind. Forty years ago Darwin was in his glory, and his theory was hailed as a new revelation on a perplexing problem. The reaction began, and scientific men settled down to investigate the Darwinian doctrines in the light of known facts. As the investigation proceeded the number and nature of the missing links became so many and so important that faith in the theory partook of the nature of credulity or even of obstinacy. In a re-recently published article, Edward Von Hartmann, the veteran German philosopher, says: "In the first decade of the twentieth century it has become apparent that the days of Darwinism are numbered." Its doctrines are not supported by the facts. The rock record of plant life does not show an evolution from the simpler to the more complete forms of vegetation; on the contrary, the most luxuriant plant life seems to have been in the past. In a higher realm the fly lays the egg which generates the larva which forms the chrysalis which makes the fly which lays the egg which generates the larva which forms the chrysalis which makes the fly; but the circle has never been broken, and fly, egg, larva, chrysalis, fly, constitute the bound which can not be passed. Every other department is held in the same invincible chains,

boundaries, like the boundaries of the sea, which remain from age to age. Beyond these boundaries no insect, or reptile, or bird, or beast has ever passed; and at every point of divergence the evolution theory is simply a baseless fancy."

KISSING THE ROD.

Oh, heart of mine, we shouldn't worry so;
What we've missed of calm, we couldn't have, you know.
What we've met of stormy pain,
And of sorrows driving rain,
We can better meet again,
If it blow.

We have erred in that dark hour we have known,
When our tears fell with the shower, all alone—
Were not shine and shadows blent,
As the gracious Master meant?
Let us temper our content
With His own.

For we know, not every morrow can be sad.
So forgetting all the sorrow we have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

J. W. RILEY.

DIED.

SANDER.—At Carlisle, January 10, 1906, William Sander, aged 67 years. Brother Sander was a faithful Latter-day Saint.

CONTENTS:

Joseph Smith's Doctrine of Perfection 33
Sketches of Missionary Life 35
"Apostolic Christianity" 38
The Puzzles of Unbelief... 39
Editorials:
"Mormon" Preachers Build a Church 40
Study to be Quiet 41
Editorial Notes 41
Releases 41
From the Mission Field... 42
A Charmed Life 43
Sunday School Lessons for Theological Department 45
The "Mormons" as a Visitor saw Them 46
The Evolution Theory Disputed ... 47
Poetry:
Kissing the Rod 48

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.